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Forum: A Look
at Women's Issues

Town Meeting About
Sororities Sunday Night

Dizzy Gillespie:
A Smashing Success

The Kenyon Collegian

Volume CXV, Number 9

Established 1856

Thursday, November 12, 1987

Freshman Council Works to Help Save Needy Children

By Mario Oliverio II

Last week Freshman Council passed a proposal encouraging students in freshmen wings to participate in the Save The Children program. Save The Children is a "U.S.-based, private, non-sectarian, voluntary organization dedicated to serving children in need here at home and around the world."

The idea was proposed two weeks ago by Allison Beyea, vice president of Freshman Council. Beyea, who worked with Save The Children and other similar organizations in

the last three years, believes that Kenyon College is a good place to recruit new members.

The proposal invites freshmen wings to adopt a child. The students would be able to choose a boy or girl and the country. Should a wing decide to take the offer, responsibilities would be twofold. The first and more important responsibility would be the financial commitment. The total cost of a twelve month stint would be \$192 per wing. Assuming every student on the wing would contribute, the annual payment per student on the wing would be approximately \$10.70.

"It's the cost of a case of beer", as Beyea puts it. Other options exist to help meet financial needs such as two wings working together to adopt one child.

Communications is the other, more enjoyable responsibility to the sponsors. As soon as the adoption process is started the hall would receive a file on their child. The wingmates and the adopted child would then start writing letters to each other and exchanging photographs.

Beyea hopes for more than just one successful year of Save The Children. An additional goal is to pass this project on to next year's freshman class in hopes of turning the program into a Kenyon tradition for freshmen.

Beyea thinks that Save The Children will

"provide freshman unity" since they're "working together for some common cause." She perceives no foreseeable problems, not even financial ones since the people at Save The Children are "very easy going with financial responsibility."

One note did arise, however, in opposition to the program. Joanne Roberts, a wing-representative in Mather, disagreed with the joint-effort theory, stating that [sponsoring a child] is a more personal commitment and something would be lost in the group effort." Freshmen Council President Chris Murphy doesn't think this will happen. "I think the freshman class is responsible enough to make a personal commitment. A group effort also helps to ease the financial end" of the process. Beyea and Murphy hope to have the program in full swing before semester break.

Board Enthusiastic About Diversity

According to Kenyon President Philip H. Jordan, Jr., the trustees who visited Kenyon two weeks ago "viewed the College as agreeing on the value of [increased] diversity" and they "charged the Administration with carrying out the recommendations of the Task Force on Diversity" which were published in a report last May.

Though organizers of the student/trustee meetings were concerned that poor student turnout had had a negative impact on the trustees, Jordan feels that the opposite is true. He told the *Collegian* that the trustees perceived the low student turnout as evidence that "there is no disagreement on the issue on campus... students didn't turn out because it wasn't a controversial subject... nobody is opposed" to increasing the College's minority population.

Jordan said that the trustees drafted no formal declarations at the end of the weekend because Kenyon "already has the policies on the books declaring that we are trying to attract minorities." From there, it is left up to the College to decide on appropriate programs and practices to achieve that end.

One of the most important parts of such an effort, Jordan maintains, is community involvement. "Faculty, administration, staff and students may have access to good [minority] candidates or to people who could lead us to good candidates." In this sense, word-of-mouth may be one of the most important aspects of increasing Kenyon's minority population. Jordan invites all community members to bring potential contacts to the attention of the admissions staff.

Jordan cautioned against expecting an immediate change to Kenyon's current situation however. He feels a realistic goal is "some progress every year" with the College pursuing "a sustained effort over a period of probably a decade."

Meanwhile, he said that the trustees and Administration are very pleased with what they see as increased student interest and participation in minority recruitment. For example, he said the trustees "viewed GOCA [Gambier Organization for Cultural Awareness] as a highly positive organization" and that the Administration feels that a lot of good can come from "working with GOCA and the Black Student Union within it."

Petition Calls for Improvements to Health Center

By Ted Halsted

In an effort to alleviate the backlog of patients at the Health and Counseling Center, the Student Medical Advisory Committee (SMAC) is presenting a petition to Kenyon's Medical Advisory Committee. The petition will be made up of suggestions taken from a survey of the student body.

The petition idea came about due to problems students have had getting medical treatment at the Center. It is not uncommon for patients to wait three hours to see Kenyon's only physician, Dr. Tracy Schermer. Additionally, the building itself has limited room for the physical rehabilitation, counselling services and offices that it now houses. In general, the staff and building seem insuffi-

cient for the burgeoning demand.

SMAC will be soliciting student opinions on ways to improve Kenyon's health services over the next few weeks. These suggestions will be passed on to the MAC with the petition.

Until such time as any changes can be implemented at the Health Center (also known as Sparrow House), students themselves are encouraged to become involved with alleviating the sick-house onslaught. Persons are asked to realistically evaluate the seriousness of their own medical problem before visiting Dr. Schermer. Aspirin and other non-prescription drugs are readily available at the bookstore. Mount Vernon is host to a number of health clinics with visiting costs not exceeding 35

dollars.

The Health Center staff advises students to take care of themselves by eating right and getting enough sleep. In this way, students can greatly decrease the likelihood of their becoming ill.

"Every year the situation has gotten worse, and we need to raise the awareness in the student body of the position the health center is in," adds Juliette Englebert, a member of SMAC.

There are plans in the making for the improvement of the Sparrow House facilities. Until these goals are realized, students are asked to play their part in helping to keep the Center running as smoothly as possible.

Hika Editors Cancel Fall Issue

By Victoria Blocher

Due to several factors, *Hika* editors Allison Joseph and Jocelyn Alexander have decided to change the magazine's present twice-yearly publication schedule to a single yearly issue. This means there will be no fall issue this year. *Hika* will publish a comprehensive issue next semester.

According to the editors, the decision was made because it would have been difficult to get an issue out of the work submitted this fall. "The work we received didn't represent the whole college," said Joseph. "We received far fewer works from juniors and seniors." She added that the work in general "wasn't representative of the work the school is capable of as a whole."

Both editors feel that the quality of work was not what it could have been in the sense that "the works didn't seem like finished pro-

ducts." Both felt that many submissions seemed to have been rushed in order to meet the submission deadline. "The enthusiasm is there," said Joseph, "but we don't see the final product." Additionally, there was a significant drop in the quantity of work submitted. Joseph estimates that participation is down 20 percent from last year.

The *Hika* staff was extremely disappointed with the decision, but Alexander and Joseph are confident that they can channel the energy of the group into the magazine's spring issue. They feel that the single issue is, in Joseph's words, "a gain not a loss," as it will allow for a better issue over all.

All works already submitted to *Hika* for publication may be reclaimed by their authors, or they will be kept for the selection process for the spring issue. The deadline for new submissions will be set for mid-February.



Cheerleaders practice for debut

Sororities Deserve Fair Treatment

Although we feel the addition of sororities to the Kenyon community would be disturbing, more disturbing are the tactics and arguments made by many women against sororities.

Proponents of sororities believe that they have a right to establish a sorority since fraternities exist. The sororities' opponents argue that their existence should not be based on that standard. They also believe that the women of the campus should take a vote to decide whether or not to allow sororities here.

Although in some circumstances majority opinion has validity, it certainly does not here. The sentiments of a majority cannot abridge the rights of one sex—even if it is a majority of that same sex. It is ironic that women, who have been fighting so long for the same opportunities that men have, are now trying to limit the legal rights of women. Their good intentions of not wanting to see the separatism at Kenyon intensified are discolored by their lack of clear reasoning. Their own illogic defeats them.

Their fight is misguided. Instead of limiting the issue to sororities, the whole Greek system needs to be evaluated at Kenyon. Do we want a Greek system at Kenyon? If so, how can we make it fair (such as housing) to sororities as well as to independents? With Kenyon's size, how can we attain a sense of unity? Ultimately, the only valid way for the opponents of sororities to prevent them from "colonizing" here is to convince the College to abolish the Greek system entirely.

We are not implying a double standard by suggesting that there needs to be an evaluation of the Greek system by the whole of the Kenyon community. We are a private institution, and President Jordan and the trustees, together with the influence of the Kenyon students can make changes. The campus can and must look at the worth of the Greek system and decide for itself whether it is beneficial or not. If Kenyon wants it, then let sororities come—and all the more power to them. If not, the sorority question is moot.

The Greek system is not an innate right, but equality is.

Written by members of the Collegian Editorial Board

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The Kenyon Collegian is published every Thursday while the College is in session, except during examination and vacation periods. The views expressed in the paper do not necessarily reflect the views of Kenyon College. Yearly subscriptions are \$22.00; checks should be made payable to The Kenyon Collegian. Our mailing address is Kenyon Collegian, Student Affairs Center, Kenyon College, Gambier, Ohio 43022.

Dizzy Gillespie Concert Marred by Poor Planning

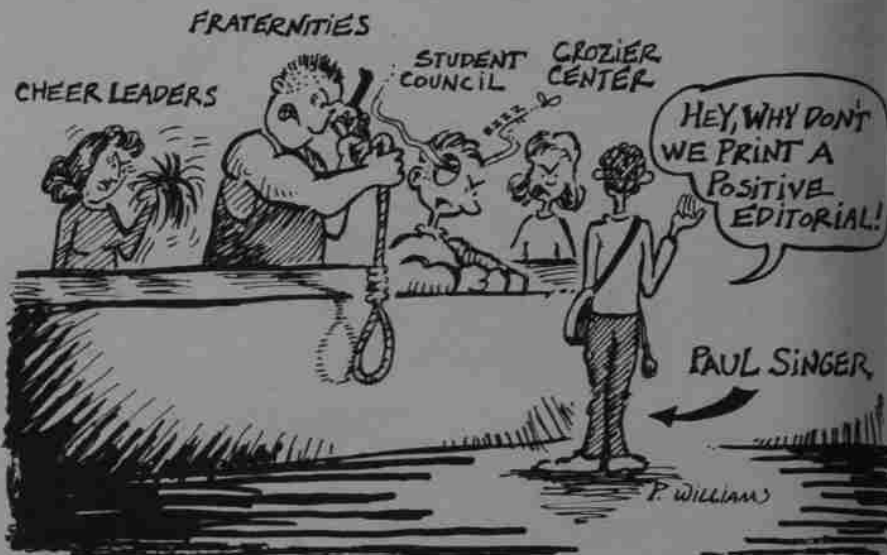
To the Editor:

Let me start by saying how much I enjoyed the Dizzy Gillespie concert on Sunday, 11/8. Being able to experience a night of world class entertainment certainly enriches our lives here at Kenyon. The fact that Kenyon could get one of the most prominent performers in jazz history to appear is a testament to the hard work and perseverance of the Social Board. However, I am sure that I am not alone in my feelings that better organization would have made the night even more enjoyable and successful.

Although I was able to see the concert, many of my peers were not. I do not have the exact figures as to how many students were turned away, but I think 150 is a conservative estimate. And since the money for the show

came out of the student activities fund, that is, in effect, 150 students who paid but were denied admission. That is unfortunate, and I think could have been prevented. Perhaps the band could have been hired to perform two shows instead of one. In scheduling the allocation of the student activities fund, it must have been foreseeable that Dizzy Gillespie would draw such a large and enthusiastic crowd. In that case, perhaps the same foresight could have been used to allocate money to cover the added expense of a second show.

Additionally, I think the process of admission could have been greatly improved. The system of general seating allowed for the inevitable "cutting" in line, along with many students being unsure that their hour long wait would be rewarded with a seat. Why not



THE READERS WRITE

The Kenyon Collegian encourages letters to the Editor. All submissions must be signed and typed, doubled spaced. The Editor reserves the right to edit all material while maintaining the original intent of the submission.

Town Meeting to Address Sororities

To the Editor:

The issue of sororities has received much attention in discussions among peers and in letters to the Collegian. This attention has been of an emphatic, emotional, and almost hostile nature. During the Student Affairs Committee meeting with Trustees in late October, it was suggested that the hostility displayed is partially a result of the lack of information and a lack of open communication on the development of the subject of sororities.

Senate and Student Council unanimously passed a proposal from the Trustee SAC committee calling for a Campus forum to provide a place and a time for the issue to be raised on a broad level and for members of the community to ask questions. It should be stressed that the Forum is planned for the purpose of answering questions and for providing a better understanding of the current progress of sororities at Kenyon. We realize that regardless of the outcome of the sorority issue, not everyone will be happy. However, through the Forum we hope that problem areas for either outcome may be highlighted so that when the final decision is made, there may be ways of alleviating these problems.

For this Sorority Forum we have invited two members of the sorority organizing group, two women opposed to sororities, Dean Steele as a member of the administration, and a faculty member as the moderator.

Various members of the College community will be invited to be present as well as the audience to be able to answer some questions that may be addressed more specifically to them.

The Forum is scheduled for Sunday, November 15 at 8:00 p.m. in Gund Commons Lounge. We greatly encourage all members of the Kenyon Community to attend this meeting on such a highly controversial topic.

Thank you,
 Caroline Clark—Student Affairs Committee
 Dan Rudmann—Student Council
 Margaret Tuttle—Senate

Readers Request Reviewer's Return

To the Editor:

Imagine our horror when we opened the Collegian we received here in Edinburgh and saw album reviews not by the inimitable Moses F. Carr III, but by Dave Richards. Dave Richards? What can we say? Dave seems to be a nice chap with at least a layman's degree of musical knowledge. We, however, have grown accustomed to the glorified rhetoric and in-depth prose of his predecessor. Bring back Moses F. Carr III.

Sincerely,
 Brian Lucey
 Jason Davitian
 Emily Pomeranz

Editor's Note: the Collegian is happy to read all reviews which are turned in to our editor.

Quote of the Week

"No danger that [censorship] can avert is greater than itself... the lack of freedom is the real mortal danger for mankind. For the time being, leaving aside the moral consequences, bear in mind that you cannot enjoy the advantages of a free press without putting up with its inconveniences. You cannot pluck the rose without its thorns!"

—Karl Marx, *Collected Works* Vol. I, p. 164.

Respectfully submitted,
 Craig Meese '90

Szasz to Give Talk on Insanity

By Sara Barton

Dr. Thomas Szasz, undisputedly one of the most important writers in psychology today, will give a lecture on his latest fictional work, *INSANITY: The Idea and Its Consequences*, on Thursday, Nov. 12 at 8 p.m. in Bio Aud. Dr. Szasz will also hold an informal discussion that morning during Common Hour in Bio. Aud.

Dr. Szasz's work develops the psychological issue of differentiating between physical and mental illness. He addresses actual situations in which the idea of mental health illness influences personal conduct and social policies, such as the Hinkley assassination attempt and Dan White's trial for killing Harvey Milk while under the influence of Twinkies. He also discusses how our misconception of mental illness has distorted not only psychiatric practice but also how we

look at good, evil and social responsibility in the modern world.

INSANITY examines everything from where Freud went wrong to psychology's replacement of religion, the insanity defense and the economical roots of our psychiatric system. The book itself offers a perceptive and unusual look into what Dr. Szasz sees as the "muddle" that is psychiatry today. It is a work that no one concerned with the human condition can afford to ignore.

Dr. Szasz has also written, *The Myth of Mental Illness*, *Schizophrenics: The Sacred Symbol of Psychiatry*, *Sex by Prescription* and *Law, Liberty and Psychiatry*. Dr. Szasz is a professor of psychiatry at the State University of New York Health Science Center. He is a life fellow of the American Psychiatric Association and a life member of the American Psychoanalytic Association.

Women's Network Explains Policy

To the Editor:

In light of the recent discussion concerning the Crozier Center, we would like to clarify the policy and purpose of our organization. It is the Crozier Center Board of Directors (a group of faculty, administration, staff and students) which determines the Center's policy, and the Women's Network is only one of several groups that utilize the Center's facilities. Other groups also a part of the Crozier Center include the Bisexual and Lesbian Support Group, Eating Disorders Support Group, Women's Faculty Caucus, and Women's Open Dialogue.

One of our main focuses are weekly discussions which deal with education and dialogue of women's issues, facilitated by several different women. These discussions are generally open to all of the Kenyon community members, male as well as female, faculty and staff. As stated in the Handbook, we are a "group designed to provide a forum for the discussion of women's issues, and to participate creatively and supportively with the women's community in Gambier." To this

end, we would like to stress that the Network is a fluid group, determined by the nature of its participants and their needs and interests, as relevant to the women's community.

Throughout the year, the Women's Network sponsors lectures, films and dinners for both men and women. Most recently, we sponsored a series of programs celebrating Women's Week. In our interpretation of education of feminist ideas, we feel that the aspect of dialogue and mutual understanding between the sexes is necessary as well as mutually beneficial. Finally, the Crozier building is not for the exclusive use of campus or community organizations; it has a kitchen, several "living rooms," a library, a piano, etc., open for all women's individual, personal use. The Women's Network encourages active use of the building as well as participation in our activities. Please consider this an invitation and a welcome to the Crozier Center and the Women's Network.

Sincerely,
The Women's Network

Students Defend Duck Imprinting

To the Editor:

We appreciate the concern that was shown for the animals in last week's letter against our imprinting experiment using ducklings. However we were concerned by the fact that most of the claims in the article were inaccurate. We do not wish to make a major issue of this but we would like to set the record straight for anyone who still has questions regarding our treatment of the ducks.

The eggs were obtained from a hatchery which specializes in breeding domestic 'feeder ducks' for the sole purpose of human consumption. They were not taken from their mothers by us. In fact, had we not bought the eggs, these ducks would never have known any kind of mother.

We do apologize if anyone finds it cruel

that we have taken the role of surrogate mothers but we have tried to give these ducks the best possible home. We have also raised them to do all the fun things and the not so fun things that little ducks do. In addition, at the end of the experiment the ducklings will be given to a woman with a large farm and duck pond where they will continue to be raised as pets—not dinner.

If anyone has any further questions concerning the ducks please feel free to ask us. We will do our best to answer any questions. All we ask is that next time an issue of this sort arises—please check the facts before you act.

Lynne Mecum
Margaret White
Margaret Robrock

Suggestions Solicited for Library

To the Editor:

As co-chairmen of the Buildings and Grounds Committee, we received a letter yesterday from the director of the Library concerning the continuing problem of trash in the Library. Not only is there trash in the atrium, but the problem has now spread to the interior of the Library.

It is apparent that the letters to the editor in the past have not alleviated the problem,

and neither have the "No smoking, no drinking, and no eating" signs throughout the Library. The only solution offered thus far is the removal of the vending machines in the atrium. The members of the committee find this move quite alarming as the few who abuse the privilege are causing the inconvenience of the many who enjoy and do not abuse the current system.

The following suggestions were made to see LIBRARY page twelve



Voices from the

Tower

By Andrea L. Bucey

Perhaps as managing editor of the *Collegian* I should bite my tongue about my concerns as I have learned to do so well during my last two years on the paper. But somehow, I can not. Forgive me if you think it improper for an editor to take up space with personal concerns in his/her own paper, yet I, too, am a reader of our material, and I am also an editor not seated on the editorial board. So, if you will, this is my time to speak my piece.

For the first time something at Kenyon has frightened me to the point that I'd like very much to run and hide from it, or, worse yet, to take the typical apathetic stance and sigh with relief that I personally will not have to deal with its effects. You guessed it, I am referring to sororities and their possible existence here.

I know many of you are quite bored of the issue already, but I urge you, read on... for boredom leads to apathy, and apathy in turn to helplessness. The sorority issue is something in which all of us must become involved, regardless of the side we choose to take.

The proponents of sororities at Kenyon have had ample time to dispel many myths associated with their ideas. Yet those concerned about such an establishment have, as of yet, had little opportunity to be heard, and consequently, as is unavoidable on this Hill, rumors have run rampant as to what our opinions are.

Let me begin by clarifying that I speak for myself. I am an individual with an individual opposition to the establishment of sororities at Kenyon. My opinions are not necessarily representative of the "opposition" for, as of yet, no such group has been formed. If and when such a group does form, I doubt it will have one single argument. All of the individuals fearful of sororities at Kenyon have different reasons for their fears, unique thoughts as to why a sorority(ies) will be detrimental on a campus such as ours. Already we've been classified: Proponents and Opponents. (And some feel sororities won't be used as tools for classification?) Again, these are my ideas, they represent no one else's opinions or thoughts. If you agree, applaud me; if you disagree, blame me.

The Editorial this week, although it makes some valid points, has sadly misinterpreted the efforts of the women in opposition to sororities at Kenyon; never has anyone claimed, to my knowledge, that equal rights are not an issue to be considered when examining the possible beginnings of a sorority(ies) at Kenyon.

Women are equal to men, I have yet to hear a woman deny this; yet we are not the same. I believe as much as anyone else in the importance of minority rights. Yet, in this case, this minority group affects us all, like it or not. And this minority group, sadly, has the potential to change many, many facets of a Kenyon education: its life, its people and its offerings. This necessitates a barrage of questions: What are these changes? Are they necessary? Are they advantageous? I believe the women "opposing" sororities are, at this point, simply asking these important questions, and I believe their purpose in examining these possible changes is not a selfish one, but rather an attempt to view the whole situation, the whole spectrum; something which our Kenyon education has taught us all to do.

Let's face it, Kenyon is different. That's why we chose Kenyon and that's why I love Kenyon. Yet I believe Kenyon is not the place for sororities; it is small, it is fragmented and I see sororities as an aggravation to this fragmentation. It is quite easy as a freshman, or even as a sophomore, to fall victim to peer pressure here. As a freshman woman I remember sighing with relief that a sorority rush was not a part of those pressures; I was not alone. The women organizing this attempt acknowledge that national sororities come pre-packaged with some requirements, "personal standards" and "general congeniality" among them. Who decides who is congenial, I wonder. The proponents continue by insisting a difference exists between being "selective" and being "exclusive". I tend to disagree, and, if there does exist such a difference, is that not quite a fine line, and one easily capable of being crossed? Kenyon women have come a long way in achieving their individuality on a once all-male campus, sororities would be a step backward in this process, rather than a step forward.

Many of the women questioning the advantages of a sorority(ies) at Kenyon plead only for the process to be stalled to await the results of a GLCA poll of students as to the quality of life at GLCA schools. Currently polls circulate across Kenyon in an attempt to measure many qualities of life here, as well as feelings toward sororities at Kenyon specifically. Is this asking too much? Is it not necessary for all affected by such an issue to have a voice in its existence or nonexistence?

The women advocating sororities at Kenyon stress the need for national affiliation, something they call "established". Why? To "bring the group moral and physical strength... from across the country," they argue. I wonder why such strength is necessary; do these women fear a women's club or organization would not be something "permanent"? If a need really does exist for a "unified group of women... [with a] common need", then are these women not strong enough to support themselves? Or is their need not strong enough? I see their insistence for national backing as a cop-out. Surely if such a need does exist the Hannah More Society will not fail this time; it too can be "permanent", or as "permanent" as its needs merit.

The women continue, in their statement of purpose, to insist that national backing will help them find jobs through a "national network" and help with adjustments in a new city. Have these women no self-confidence? No confidence in their Kenyon education?

Contrary to popular belief, being anti-sorority does not make one anti-fraternity as well (and no, Nate, the women questioning sororities are not "women against women" either). I, as a woman, do not feel directly affected by fraternities; I do feel directly affected by the threat of sororities on our campus. Call me selfish, but if you men like your system, fine. I do not choose to establish a female counterpart, for, whether or not I belong, I will be directly affected by its existence. I also fear that (as we have seen on campuses our size and quite similar to ours) that a sorority system, in addition to a fraternity system, will provide for an extremely overwhelming, dominant, if not suffocating, Greek system.

No, I am not anti-fraternity and I am quite aware of our current system's advantages and disadvantages. Fraternity men, are you fearful of your non-existence and therefore do you feel necessary advocates of a sorority system? I beg you, re-evaluate your thought patterns. Will the failure of the establishment of a sorority system mean the abolishment of fraternities? I hope, ultimately, this decision rests with the men on this campus.

No, I cannot know what sororities can offer, or what their effects may be at Kenyon, but neither can their advocates. Are they idealistic? Am I pessimistic? I hope the answer on both accounts is no, and that those on either end of the argument can find a compromise somewhere in the gray matter in between. This way we all can be winners in the battle for betterment on our campus.

Kenyon Gender Studies is Motivated by Political Agenda

EDITOR'S NOTE: This article has been exempted from this newspaper's inclusive language policy at the request of the author.

By Thomas Short

I have been asked to write in opposition to gender studies (women's studies under another name). But I am not in opposition to gender studies. I favor anyone pursuing any inquiry he wishes to, following the argument wherever it leads.

When, however, we consider whether Kenyon College should invest in gender studies, we have to take more into account than freedom of inquiry. We have to ask whether this is the best way to spend our limited resources. For nothing like this is simply added to what we already have; rather, it replaces something else. I shall argue that gender or women's studies, particularly since it has now been "mainstreamed" throughout much of the curriculum, has replaced more valuable studies.

The size of the faculty and the number of course offerings remain relatively constant. (With increasing numbers of team-taught courses and the recent growth of "released time" for faculty to do research, the number of courses actually taught might even be declining.) Before the community can be asked to assess the value of additional courses in gender studies (or other courses in minority studies and the various so-called interdisciplinary studies that are now in the pipeline), it should be given some idea of the courses and faculty specialties these new courses and specialties are going to replace.

It certainly isn't student demand that accounts for the Faculty's decision last spring to foster gender studies courses. Student enrollments in Introduction to Women's Studies declined to something under 10—I recall it being 6, including the secretary of an administrator deeply involved in that course—in the last semester it was taught. The appointment of a new Gender Studies Coordinator is not a response to student interest; it is an attempt to sell students a bill of goods they have already rejected. Can we really justify creating a new administrative position, and diverting a number of faculty from teaching in the specialties for which they were hired, for what is now and may remain a tiny handful of students?

The faculty and administrators who vigorously pushed the development of a program in gender studies are motivated by their sincere conviction that the curriculum ought to be used to reform students' attitudes so as to, through them, reform society. They want to slay the dragons of sexism, racism, so-called homophobia, war, poverty, and so on, and they want to slay them right there in the classroom, amidst the comforts of the academic life.

But should a college attempt to reform society? Of course we all hope that solid factual knowledge, familiarity with the great ideals of the past, and the development of intellectual skills and mental discipline will contribute, not only to better lives for our graduates, but also, through them, to a better world. But that is a far cry from using courses to change students' attitudes in a particular, pre-established direction. It is one thing to prepare students to think for themselves, it is another to try to get them to think in a particular way. A politicized curriculum is inevitably a biased curriculum.

The proponents of these new programs and courses will of course deny the charge of bias. When put on the defensive, they dress their proposals modestly. They have said and

will say that these studies only raise questions and do not propose answers. And to be sure, there is much disagreement and debate within women's studies or gender studies. But the parameters of that debate are narrow, and the questions asked have the flavor of that old one, "When will you stop beating your wife?" The syllabus of Kenyon's two-semester course, Introduction to Women's Studies, amply demonstrates the charge that it intends to turn students not merely into feminists but into radical feminists.

Radical feminists are less interested in securing fair and equal treatment of women than they are in the radical reformation of society. They don't want to make the opportunities that have been available to men available also to women; rather, they want to change the opportunities. They want to replace medicine, law, science, etc. with "feminized" counterparts. Their characterization of these counterparts remains intolerably vague, but "caring" and "holistic" are buzzwords frequently heard.

Feminism began as a liberal movement, that is, as one that did not question the essential correctness of the principles—of democracy, free enterprise, freedoms of speech and assembly, etc.—of our society, but wished to remove the last barriers to women's full participation in that society. Now, however, feminism has become radicalized: it claims that our society and, indeed, all of Western civilization is deeply, essentially sexist, that "patriarchy" is responsible for all of our problems, and that the whole has to be made over. Joyfully abandoning all logic, "patriarchy" is associated with racism and capitalism (also assumed to be evil), and

hands are thereby joined with Marxists, Third World "liberation" movements, and so on.

Radical feminists will tell you that the traditional liberal arts curriculum is already biased, with a white, male, heterosexual, and Western point of view. This has become a dogma on campus so seldom challenged as to be now generally accepted. I am afraid that the reason students avoid women's studies is not that they object to its premises but that they are simply tired of being told the same things—things they already agree with—over and over again. In fact, however, this slander against our society and our civilization is an academic version of the Big Lie.

It is one thing to prepare students to think for themselves; it is another to try to get them to think in a particular way. A politicized curriculum is inevitably a biased curriculum.

From the fact that something was created by white men it by no means follows that it expresses a white or male point of view. Surely mathematics, the sciences, historical facts, etc. are comprehensible to blacks and to women and do not essentially exclude them. That, indeed, was the premise of liberal feminism. Of course one can find some instances of bias in the social sciences and the humanities, but these have been vastly exaggerated by the recent politicized scholarship. This scholarship seeks to hide its own dogmatism by a general attack on all objec-

tive inquiry, and one of my fears is that students at Kenyon are gradually being deprived of an education that would enable them to penetrate that tissue of falsehoods.

Something calling itself "gender studies" would not have to be biased, but gender studies at Kenyon has its roots in radical feminism and is necessarily politicized and biased. And that's not the worst of it. This sort of gender studies, like the renewed push toward "minority studies," subverts the principle of transcendence that underlies all liberal education. In last week's *Collegian*, the President's Assistant for Equal Opportunity was reported to have urged making special efforts in minority hiring, on the grounds that "Educators . . . do a disservice

to the students if they are educated by only one group. Students need to be exposed to various points of view . . ." This statement is unwittingly racist and sexist since it implies a correlation of one's views with one's "group." It is reminiscent of the Nazi claim that Jewish physics was different from Aryan physics. Putting us into these boxes can only exacerbate difficulties of communication. And it denies that one can transcend the particularities of one's own situations and achieve a liberated, that is, relatively objective, point of view.

Crozier Provides Tranquil Space for Women

By Gwynyth Huff

The Crozier Center for Women was established at Kenyon in the fall of 1985. The Center is named in honor of Doris Crozier, the first and only Dean of the Coordinate College for Women (1969-1972). The Center is located in the white, two-story house at 105 Wiggin Street (just down the hill from the KC). The Center is open daily from 8 a.m.-12 midnight.

Purpose of the Center

"The Crozier Center for Women was established in 1985 at Kenyon College to meet the needs of Kenyon's women community. In recognizing these needs, the Center is reserved for activities, meetings, formal and informal gatherings, of, for, and about women and women's issues.

The Crozier Board of Directors (consisting of representatives from student, faculty, administration, and community bodies) oversees and approves the policies and use of the Crozier Center.

Who Uses the Center—Groups

The Crozier Center serves as a gathering place for many student organizations and groups. The Women's Network uses the Center to hold organizational Core Group meetings and Wednesday Open Dialogue meetings. The Center also houses the Network's library, a source of good reading material. The well known and much enjoyed Owl Creek Singers meet at the Center to practice for their performances. Both the Eating Disorders and the new Friends of Per-

sons with Eating Disorders support groups meet at the Center. The Lesbian Support Group also uses the Center as its meeting place.

The Crozier Center also serves as a home for several faculty/staff and community groups. The Women's Faculty Caucus meets regularly at the Center to discuss their issues of concern. PACSWAK (President's Advisory Council on the States of Women at Kenyon) meets at the Center to discuss the state of women on the campus as a whole. The Crozier Board, obviously, also meets at the Center. In addition, a community group, Women's Open Dialogue, has met at the Center in the past and is just getting started this year.

Who Uses the Center—Individuals

The Handbook for Kenyon Women states:

"The Board of Directors of the Crozier Center encourages all Kenyon women to use the Center as a casual meeting place, a location for brown bag lunches, or even a place for quiet study. Although these informal gatherings need not be officially registered, anyone wishing to plan a formal meeting in the Center and therefore needing guaranteed space should register the event through Ms. Catherine Levensgood in the Activities Office (pbs 5139)."

The variety of uses of the Crozier Center by the women in the Kenyon community is virtually unlimited.

The Center is a wonderful place to prepare and hold "food gatherings," to generate sing-

alongs, play games, debate issues, or just chat with friends. The Center also plays a vital role in providing a place where women can go to find solitude in which to do artwork, write, read, study, play the piano, contemplate life, or just daydream. The possible informal group and individual uses of the Center are as varied as you allow yourself to imagine.

The fact that the Center is located in an actual house automatically makes it a comfortable place to be. For a student who is homesick or just tired of that institution feeling, the Center provides a place where she can recapture some of that homey, personal feeling.

The Center has three main "living rooms" downstairs that provide sofas, chairs, tables, bookshelves and a piano. Upstairs, there are two bedrooms with appropriate furniture, as well as lots of thickly carpeted floor space to stretch out in. There is also a kitchen, complete with a full sized refrigerator and stove, that can be used at any time. There is also a bulletin board which holds articles about women's events and programs at many places, as well as Kenyon.

Perhaps one of the nicest aspects of the Center, is the feeling of respect for it that is held by those who use it. You won't find graffiti or other types of vandalism at the Crozier Center. Equally important, is the certainty that a woman won't be sexually harassed at the center. Overall, the atmosphere at the Crozier Center is one in which groups and individual women can feel comfortable and relaxed.

Roles of Women in Contemporary Theology Examined

By Eleanor Lalley

"Kung, who advocates the ordination of women priests, says he can understand 'why a lot of young women say, 'we don't want to go to a church where we face more discrimination than anywhere else in our society'."

—*Newsweek*, 8 August 1983
from an interview with the theologian

Recently I asked some Kenyon friends what they thought of this quote of Hans Kung, the respected Roman Catholic theologian, and how they thought the structures of their churches affected their religious expression. How much sexism did they find as women in the practice of institutional religion? Both friends agreed that there was sexism generally in Western churches, but especially in churches that do not have women ministers or priests, like Roman Catholicism. We decided that Roman Catholicism seemed to be the most obvious and timely example of the exclusion of women from religious life because of the recent month-long Roman Catholic Synod on the role of the laity in church life.

This past October the Pope called together bishops in Rome to discuss the growing participation of the laity in church affairs. From the results and considerations of the Synod, the Pope is expected to issue a document or letter on the Synod's proposals. The roles of women in the church was to have been an important consideration of the Synod. But, though the final proposals made by the Bishops to the Pope condemn discrimination against women, they do not make any specific recommendations about changing current practices. Basically, the Synod seems to have been a failure because it changed none of the existing practices, perpetuating the exclusion of women from much of church life, including the ministry. Though many American bishops pushed for reform, there was

none. This Synod is yet another example of the frustration, disappointment and anger of modern American women who find that patriarchal religion is unsatisfying and trivializes their experiences. Is there a reason to remain within traditional structures which ignore a woman's religious expression?

Many women find absolutely no meaning in traditional religion and its structures. Often, they prefer to leave their churches rather than fight against the structures they see as wrong and oppressive; these women find nothing worthwhile in traditional religion and create their own religious groups for worship and support. I know of many young women who find traditional religion meaningless or even offensive. In this article I will concentrate, however, on the options for and opinions of women who decide to remain within the traditional religious structures and how they define or redefine their relationship with God. After all, each woman in the church is as much a member of the church as a bishop or member of the hierarchy and in many cultures women actually make up the majority of the congregation.

In spite of frustrations like these with a male-centered church and theology, Feminist theologies face this oppression with a hope for change. Many women continue to support a church, looking towards reform. Feminist theologies are theologies of liberation which point to a better and more egalitarian future for both women and men. These theologies look critically at the structures in society, in church, and in economic systems which discriminate against women. The theologians look for the message of the Bible for today's world. The present structures are not satisfactory: There must be a new theology because present theologies legitimize patriarchy and the marginalization of women. They seek to redefine theology, not just to find a way to fit their experiences into the existing patriarchal structures. And like other liberation theologies, feminist theology calls on the experience of the op-

pressed, in this case of women. A feminist theologian, Elisabeth Schussler-Fiorenza describes her vision of church in the journal *Concilium*, "the church as a discipleship-community of equals" (Dec. 1985 "Women-Invisible in Church and Theology").

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The idea that the church should be critical of itself and responsive to the needs of its members is an idea which was brought out in Vatican II. In our society we have seen that oppression of women is something from the past: it is historically conditioned and not divinely ordained. Feminist theology looks carefully at historically transient structures and practices. It hears the message of Jesus but realizes that this message has been distorted in the past and used to legitimize oppression. This theology critically examines what is important to the church and its life and makes the message of the Gospels present today. How can Christianity be meaningful if it is so distant from our reality in the modern world? What is sacred and what is simply historical practice?

The issue of women priests is representative of the growing consciousness of the

dignity of women and of all human beings. The arguments against the ordination of women that I have seen seem to center on the idea that Jesus was a man. For the Vatican, women do not have a "natural resemblance" to Jesus' maleness. But doesn't that imply therefore that only Palestinians born of virgins should ever be admitted to the priesthood? Another argument brought up by Elisabeth Schussler-Fiorenza in *Concilium* argues that this "implies either that women cannot be baptized because in baptism Christians become members of the (male) body of Christ or that we do not remain women because those baptized have been conformed to the 'perfect male'" (*Concilium*, Dec. 1985).

Regardless of the slowness of Synods in Rome to respond to women's claims of oppression and trivialization of their religious expression, feminist reconstructions of theology proclaim love, unity and a Christian message of hope. Feminist theologies of liberation demand a church which is at least as progressive as the institutions of the secular world, or ideally more progressive in demanding the rights of those ignored in society. These theologies seek to liberate the people of God and to overcome racism, sexism, colonialism and oppression, and to make present the revolutionary power of Jesus' message.

Theologians call upon Paul's letter to the Galatians, "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus." The church should respect the needs of its people, rather than continue its contradictions of preaching equality and love and practicing oppression in the name of God. For not only are women oppressed in the existing structures, but men are also oppressed by the hierarchy—they must act as oppressors. Thus, feminist theology seeks to liberate the church from its oppressive and historically transient structures, working toward reform and community.

Student Fears Feminist Ideas Will Limit Our Freedoms

By Joshua Barton

Women's week has come and gone, having brought with it speakers and other participants who spoke on behalf of women's rights. Yet there is a major discrepancy between the rhetoric of our visitors, such as Joshi Regan and Geoff Morgan, and the rhetoric of our own women's movement. Geoff sang to promote men's understanding of women, and of men. Joshi sang for women's rights. Nora Ephron, coming a week later, spoke on her accomplishments as a woman. None advocated anything save understanding, respect, and communication. Yet do we listen?

It appears that certain members of our community have gotten so caught up in the pursuit of one, seemingly all encompassing goal, the rights of women, that they are more than willing to cast aside a most fundamental principle. This principle is more gender neutral than any cause they could ever hope to promote and, more importantly, it affects all issues in our community, not only the rights of women; this principle is the rights of individuals.

What disturbs me is that this campus lacks respect and understanding for each other's views, and our communication reflects that. The recent editorials do not ask us to be open-minded and fair to all interests; rather, much of it has degenerated into mud-

slinging, asking us to narrow our vision, to restrict the freedom of others on behalf of selfishly perceived needs. In turn, members of the persecuted organizations respond with their own editorials and letters; be they on behalf of fraternities, sororities, or other organizations, they are compelled to respond to the women's groups in a defensive manner. Attempting to justify their particular views, the organizations seemingly beg from the negative powers that be for their right to think as they do.

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Who has the right to call for limiting others' freedoms? Why must fraternities be dismantled in order to allow women to organize, voice their views, and promote their equality? Similarly, how can sororities be regarded as a threat to women's freedom as females, students and, most importantly, as individuals? Women's Week asked for

understanding, yet we have only heard the points which we cared to hear.

We must begin to look at each of the individual ideas only in terms of what they stand for, regardless of their effect on other issues and ideas. We must compartmentalize, and not regard one issue negatively simply in order to present our own ideas positively. We are a small community, and many may see these words and read "factionalism". If so, we are being hypocritical. When Kenyon seeks to bring more minorities to our campus, we call it diversity, and yet when some members of our community feel that a certain idea or belief sets them apart from the rest of the community, some of us may just possibly deem it divisive and unproductive; is it not strange that we yearn for diversity of skin color on our campus, but not of ideas?

Consider, for example, the topic of religion. Most of the faiths on campus have a congregation; shall we corral the flock together to end the factionalism, the disunity and polarization of the faithful's incongruous appeals to God? Better yet, since religious practice definitely sets some students apart from others, perhaps we should ban religion from our campus altogether. These thoughts may sound ludicrous, yet so are all of the negative actions that some of us actually are contemplating.

If some women feel that sororities detract

from their own approach to women's issues, then that should be telling them something: they do not represent all women. God forbid other women have independent ideas as to what they wish to accomplish. How can any group, organization, or even individual advocates seek to deny others the right to organize for their beliefs? How can any one group feel content that it represents the community when in fact it has deprived other members of the community alternative forms of organization, a virtual one-party rule?

The recent editorials and letters to the editor fly back and forth between those speaking on behalf of the women's group and the members of the organizations that the women's group oppose. These debates point out the specific vices and virtues of fraternities, sororities, etc., yet the basic merits of freedom are ignored. When certain groups have certain goals, irrespective of other's objectives, and seek only to promote their own ideas, not suppress others, we have no right to interfere. We cannot have selective freedom. The choices are clear; we can allow the members of our community to organize themselves freely, or we can have certain, select members of our community tell us that they know what is in our best interests and deny us the right to freely organize. It's a shame Franco isn't still alive, otherwise we could have had him speak at the next Women's Week.

Student Relates Experiences as a Woman and a Feminist

By Tara Jones

I have been asked several times over the past three years to share my views of what it is like to be a woman at Kenyon. In the past I have had very little to say on the subject. My virtual silence was quite dismaying to me and, probably, surprising to those who had posed the perennial question of the female Kenyon experience. After all hadn't I been a co-coordinator of the Women's Network, on the student sub-committee of PACSWAK, an avid women's studies student, and a relatively outspoken feminist? I should have had something to say. But I didn't. So, in desperation I would throw out a hasty complaint about the difficulty of procuring tampons in certain academic buildings, or offer hypotheses as to why the showerheads in Mather (once part of the Women's college) are only three feet off the ground. Fully cognizant of the inanity of my statements I would find myself, at the end of these exchanges in an agonizing state of confusion and guilt. Does one's sex truly have no impact on how one experiences Kenyon? Could I be silent on this subject and still consider myself a feminist? Do I really have nothing to say about being a woman at Kenyon? These questions returned to dominate my thoughts when I was asked (via this forum), once again, to discuss my Kenyon experience. This time however I found answers to my questions. And it is in these answers that I have discovered the response I never made to the many who have sought my opinion on the issues of women at Kenyon.

I have been a student for three and a half years. Some would add that I have been a female student. I wouldn't. And not only because this gender distinction is distasteful to my "feminist instincts." I simply do not

think of myself in these terms. I never have. I am a woman and I am a student. This differentiation is more than just a play on words. It is a statement crucial to understanding both my former silence and my present response to the issue of women's lives at Kenyon. Its importance and meaning will, hopefully, become clearer as I address each of the three questions posed above.

It didn't take me three years to realize that there are many many ways in which a woman's Kenyon experience may differ from that of a man simply because she is a woman. She may realize that she was invited to all those fraternity parties freshman year because she was a woman (a freshman woman). She may be told that she is not qualified to study "X" subject (because she is a woman). She may find herself in pathetic housing sophomore year (because she is a woman—i.e., not because she chose to remain independent). She may think of the walk through Peirce hall with a shudder of apprehension which calls to mind anthropomorphic visions of a calf on display at an auction (because she is a woman). She may, in fact, feel completely isolated from the Kenyon community (because she is a woman). And when she tries to create her own community at Kenyon (Women's Network or Sororities) she may be harassed and perhaps threatened (because, once again, she is a woman). These are certainly examples of discrimination, intimidation, and violence perfectly suited to a discussion of a woman's experience at Kenyon. Not mine however. I have spent many hours discussing and trying to find solutions to these and other problems faced by women—hence my involvement in the Women's Network and PACSWAK—but these side effects of being a female student at

Kenyon have not dominated my life for the past three years. I simply refuse to let the sexism of others interfere with my harvest of the riches to be found in an academic haven such as Kenyon. My former silence therefore reflected not a lack of things to say but a reluctance to give the perpetrators of these inexcusable wrongs even the time it would have taken me to list their deeds (not to mention giving them a place of importance in the story of my college life). It is only fair to admit however that my attitude concerning these inexcusable wrongs would have been quite different if fraternities had played a larger role (any role) in my life, or if I had been the victim of a date rape. I have been lucky.

The doubt I voiced in my second question concerning my right to call myself a feminist is, of course, absurd. To begin with, my reticence on this topic is situational and not indicative of a lack of interest and/or concern. More importantly there is not, to my knowledge, a set of guidelines to be followed if one wishes to be a feminist. Therefore silent or verbose, active or passive, I remain a feminist.

The fact that I do consider myself to be a feminist is part of what I have to say about my Kenyon experience (question #3). It is tempting in fact to edit my previous statement to read: "I am a feminist who happens to be a student." I am hesitant to do this however for the following reason. Although I have embraced the word feminist as my own it is not one of my own creation, and thus may not always be one with which I wish to identify. To clarify; if I had lived in Middle Ages I would not have been called a feminist but a witch. In the nineteenth century I would have been a spinster or a redun-

dant female. I will always be a woman but may lose the added title of feminist. It is therefore as a woman who for the present finds the strength and validation of her femininity in feminism that I have experienced Kenyon.

I have used my years at Kenyon to create out of my fledgling "feminist inclinations" a feminism built upon the resilient foundations of historical fact and personalized by the observations of present day me. To this end I have taken women's studies courses, been sensitive to women's issues in all my courses, and, most recently, begun an exploration of my own into the history of women and feminism with the help of the New Scholarship on Women bookshelf in the library. In addition to thus exploring the strength of other women, I have tested my own by reaching my sense of self and independence against the strength of the sexist social structure on this campus. I have found my community, my own social niche outside of the pre-packaged one that was already here ready for student use (being a woman before a student my sense of self was not contingent upon being accepted into this social group). This community is not manifest in a particular isolated group but in a network of individuals: staff, faculty, students, children, people.

"My" community, my studies, my activities, my struggles, are my Kenyon experience. This experience was shaped not by the fact that other people identify me as a female student (because I really don't care enough about their opinions if they do), but by the fact that I identify myself as a woman with all the wondrous perceptions, feelings, and inclinations that being such a being entails.

Women's Social Life Improved by Existing Groups

By Beth Miyashiro

Social life for women at Kenyon has been a very popular topic recently. With the recent interest in sororities, the college community has been forced to reexamine the equity of its social structures. A great many questions have been asked specifically about sororities and in general about social life for women, but it seems that very few of these questions have been answered. Few people are taking the opportunity to see what has and is being done for women at Kenyon and even further, how all of these efforts could be working together more closely to benefit everyone. There are many organizations and committees that devote a great deal of time specifically to women's issues, concerns and interests. In this article, I will briefly highlight some of the efforts that are being made in an attempt to shed a more positive light on this ongoing topic.

Since June of 1972, the President's Advisory Committee on the Status of Women at Kenyon College, PACSWAK, has been dedicated. President Jordan stated, "to providing a way for the president and senior officers to be aware of the concerns and aspirations of women from all aspects of Kenyon." PACSWAK currently has representatives from the faculty, administration, staff, and student body. Each set of representatives forms a subcommittee which meets regularly to address issues relevant to the group of women they represent. At least once each semester, the entire committee meets to share the current issues, concerns, and plans with each other and with the President. A variety of issues were addressed at the most recent PACSWAK meeting. The faculty represen-

tatives expressed a desire to see more women faculty hired at senior levels in order to increase the number of long term women faculty. Administrative representatives addressed issues such as equity in pay between male and female administrators and also maintaining good lines of communication between the administration and the President. The student committee discussed concerns about equity in student housing, social opportunities that are available for women, and also the possibility of administering a survey addressing the issue of social life for women at Kenyon. In the past, PACSWAK has been responsible for recommending and adopting the inclusive

Few people are taking the opportunity to see what has and is being done for women at Kenyon and even further, how all of these efforts could be working together more closely to benefit everyone.

language policy and also for providing more lighting on campus to promote better safety for women. It is apparent that PACSWAK provides an ongoing and effective opportunity for all women to express their concerns and needs directly to the president.

Another excellent resource for women's issues at Kenyon is Linda Smolak, an Associate Professor of Psychology, who is the present Gender Studies Coordinator. Dr. Smolak is currently heading a search committee that is reviewing a number of candidates for the position of visiting professor of gender studies. The position will include

teaching gender studies courses, but will also focus on integrating gender related issues into all academic departments. Dr. Smolak is also planning to use Gender Studies funds to sponsor a variety of films this year which address gender related issues. Looking at both the male and female roles, how they have been portrayed, and how society continues to regulate these roles is important when addressing women's issues, interests, and concerns.

Recently, the Sexual Harrassment Counselors sponsored the film *Not a Love Story*. Cathy Rennert, who organized the showing of the film, feels that "it is important to examine the relationships of men and women and to establish what represents good relationships. With a better understanding of healthy relationships between and for men and women, less sexual harrassment is likely to occur." Clark Carney and Mary Moberg, of the Health and Counseling Center, Chaplain Foster, and Linda Smolak helped lead discussions after the showings of *Not a Love Story*. This is an excellent example of a variety of existing resources and people joining together to address women's issues at Kenyon. Cathy Rennert hopes that in the future the Sexual Harrassment Counselors

will continue to work in conjunction with these other people to promote a healthy understanding of relationships.

Perhaps the most accessible and valuable resources for women are the Crozier Center and the Women's Network, both of which have been an ongoing source of support and social opportunities for women. In an effort to reach out further into the women's community, the Women's Network and the Gay/Straight Alliance have begun a group for lesbian and bisexual women. The group provides an opportunity for the lesbian and bisexual women of Kenyon to speak openly and comfortably about their concerns and thoughts. This is another great example of existing organizations working together to create a social structure that previously was lacking in our community.

It seems that many organizations such as PACSWAK, the Gender Studies Coordinator, and the Sexual Harrassment Counselors have the potential to work together in finding out what Kenyon women need in terms of social structures. Positive social opportunities exist for women, but more needs to be done to unite these various efforts in an attempt to provide a solid and supportive community for women.

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Women's Studies Would Enhance Kenyon Curriculum

By Bernard Wyler

"I am deadly serious about the fact that the liberal arts curriculum shapes our assumptions, forms the mythologies of women and men that allow them to live or die. What you learn in school is not a joking matter. It forms an invisible network of belief—interfaced by the networks of church and family and now the media—that may blind us or may free us to see."

—Florence Howe

The Kenyon administration and faculty bear a responsibility great indeed: the intellectual and moral development of its charges, the students. The ostensible vehicle for this onerous endeavor is the liberal arts curriculum, modeled after Plato's academy itself. This pithy summation from our handbook reveals quite a bit about what goes on at Kenyon College. As the handbook would have it, we the students have given over to the college the responsibility of guiding, managing, and nurturing our education; by doing so we have permitted the college to decide for us what should be taught and what should not. This is a difficult task, and grants the college quite a bit more authority than simply punishing students' behavior: how to decide for a 17 or 18 year old what is most important to learn for the next four years of her/his life for her/his intellectual and moral development. Fortunately there is a tried and true model, the liberal arts curriculum, which traces its roots back more than 2,000 years. The college's legitimacy, then, derives from two sources: our agreement, and tradition.

As students, we are not passive creatures in this process of education, nor are we expected to be templates for the imposition of knowledge and value. Ultimately what we think and what we value is up to us: we have decision-making capacities, we can assess the reality and legitimacy of what we are taught—but based upon what—what we bring to Kenyon as recent high school graduates? Or is it to be based upon what we learn here at Kenyon— isn't that what is meant by

"focusing upon those studies which are essential to the intellectual and moral development of its students?" It is assumed that we may develop a critical perspective within the curriculum that will enable us "to escape the limits of private experience and the tyranny of the present moment. But as those studies are limited by the interests and values of Kenyon's faculty and the influence of its administration, and arise out of the liberal tradition, I must question how much our studies liberate us, and how much they may actually perpetuate an implicit ideology.

One justification for women's studies is that much of what is traditionally taught is considered "men's studies." This criticism is more penetrating than merely saying what is taught is by, for, and about men. It reveals assumptions about women and men that are embedded in our intellectual history. The role of gender ideology becomes evident in its concept of human nature: throughout the liberal tradition, the identity of the "rational" man is ambiguous and has often been critiqued as an abstraction from society, and not representative of any at least politically-justifiable man as such. Yet this does not change the fact that whole societies were founded on the ideal of men as individuals capable of conceptualizing their self-interests and acting on them in a more or less rational manner, and that all individuals are in some way equivalent social atoms. Embedded in our ideology is the essential and ahistoric quality that marks all men as variants of the abstraction "man."

Feminists, however, find that this conception is far from the original intention, and that the liberal ideology of rational man is actually dependent upon an unstated clause: that the characteristics of "man" are actually the characteristics of males, and that rational man is inextricably bound to his less visible partner, emotional women. The very construction of Western political philosophy and views of human nature seem to depend on a series of sexual dichotomies, involved in the construction of gender differences. We thus construct rationality in opposition to emo-

tionality, objectivity in opposition to subjectivity, culture in opposition to nature, the public realm in opposition to the private realm. As one feminist writes, "Whether we read Kant, Rousseau, Hegel, or Darwin, we find that female and male are contrasted in terms of opposing characters: women love beauty, men truth; women are passive, men active; women are emotional, men rational; women are selfless, men selfish—and so on and on through the history of western philosophy".

This is the ideology perpetuated in what is studied at Kenyon as well as most liberal arts colleges. What some of those colleges have as a corrective, and Kenyon lacks, is a women's studies program. This lack is suggestive of Kenyon's understanding of its academic purpose, which "permeate[s] all that the College does." Our education does not reside only in the classroom; explicitly or implicitly it is integrated into the basis for decision-making in all aspects of our lives. How, then, are we to regard an institution whose academic purpose demonstrates a questionable commitment to correcting its curriculum?

It is laudable that Kenyon is making a move to develop gender studies, but I believe this would compromise what women's studies represents. There are numerous modes of study which we can plug women into as a variable—that is just what is being done now in the courses offered that include women—but this misses the point of women's studies. Our experience has yet to permit us to consider the predicament of women's experience and men's experience from the same perspective. The historian Joan Kelly-Gadol illustrates this point much better:

If we apply Fourier's famous dictum that the emancipation of women is an index of the general emancipation of an age—our notions of so-called progressive developments, such as classical Athenian civilization, the Renaissance, and the French Revolution, undergo a startling re-evaluation. For women, "progress" in Athens meant con-

cubinage and confinement of citizen wives. In Renaissance Europe it meant domestication of the bourgeois wife and escalation of witchcraft persecution which crossed class lines. And the Revolution expressly excluded women from its liberty, equality, and "fraternity." Suddenly we see these ages with a new, double vision—and each eye sees a different picture.

Several arguments have been leveled against women's studies as a discipline. One is that it could potentially politicize the Kenyon environment. But should we assume that education is apolitical? Education is an enterprise that has the power to create and selectively represent reality—often a reality that excludes the representation of marginalized groups. Kenyon is not exempt from this condition.

Education from the start is political; we can only work to reveal how it is. Hence the value of women's studies is twofold: to enable us to pursue and develop a more accurate representation of the world, and to incorporate this knowledge in our lives. We do not need to be reminded that a world of inequality and injustice is not very far away, however removed from that Kenyon may seem. What we could learn from women's studies may help us to make better decisions about how to live and work and vote and express ourselves both here and outside of Kenyon. Redefining the academic perspective to include women's studies would inevitably affect the quality of life of the community as a whole. It challenges and complements both our knowledge of the world and of ourselves, offering an increased awareness that may help us to understand our personal pasts and futures. These personal issues—such as choosing a career, making decisions about human relationships, and planning our futures—affect us all in one way or another.

Without even an interdisciplinary course in women's studies, Kenyon is negligent in its responsibility as our educator. At least such a course would show the college's commitment to education that truly avoids politicization.

Sorority Rationale Questioned

By Leslie Gould

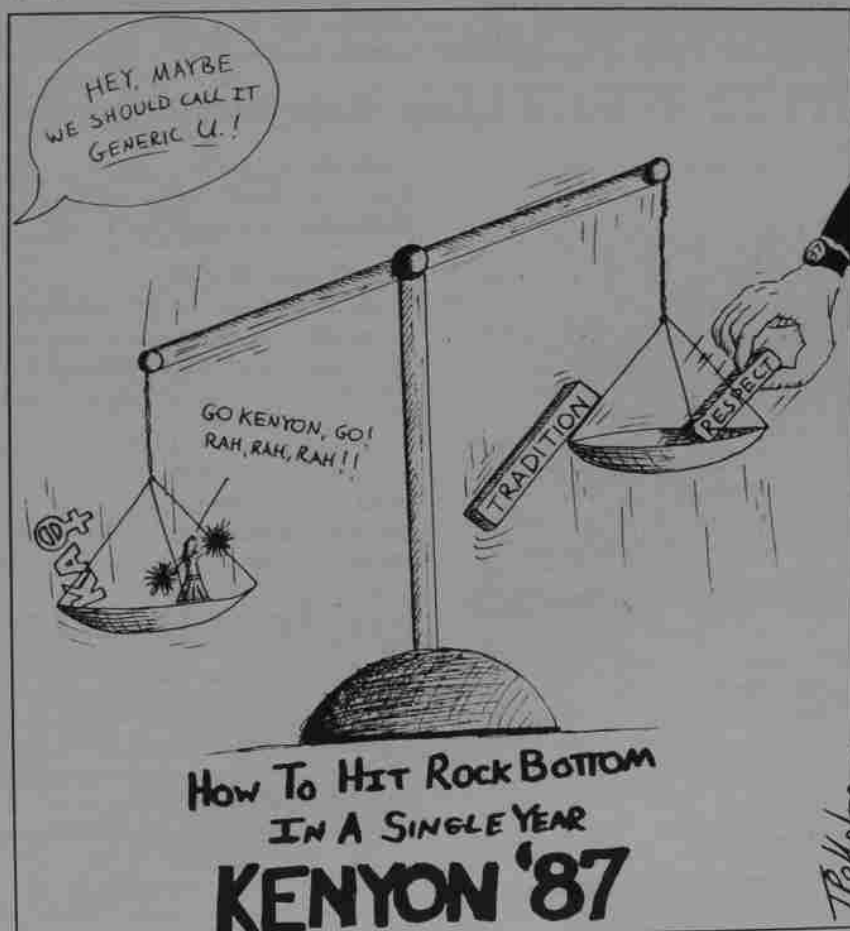
When I decided to write for the *Collegian* on the issue of sororities at Kenyon, I had intended to question the intent of the organizers. I have been unclear as to whether they are proposing an alternative for women on campus, or whether they are looking to expand the Greek system at Kenyon. In past issues of the *Collegian*, the former seemed to be the case—the organizers appeared to be concerned with bringing unity to the female population on campus.

I find this notion appealing, but I am puzzled as to how sororities could possibly achieve this. Sororities are not open to everyone, the women have even admitted this in their proposal. Sororities are selective and exclusive organizations. There are certain requirements expected of women ("minimum grade point average, high personal standards, general congeniality . . .") in order that they be admitted. Because of this, I doubt that this "alternative" could unite the women on campus, and if this is not the intent of the organizers, then my question is—Why was this their initial claim? If in fact, the organizers are looking to expand the Greek system on a larger scale, so that it includes women, then sororities are the solution. The

letter in the last issue of the *Collegian*, from Ms. Curtner, states this claim. I would hope that Ms. Curtner, as one of the organizers, was expressing the convictions of the whole group, although this was not stated. However, if this is true then I do not understand why they did not state this from the beginning.

Although I believe that these women should be free to do as they please, I personally do not wish to see sororities at Kenyon. My strongest objection to sororities is that they are exclusive. If the women were stating the truth when they claimed that they wanted to start sororities in order to unite women, then sororities are definitely not the answer. I would rather see a group on campus that is open to all women, not only a select few.

However, I ultimately believe that anyone has the right to try and establish such an organization. They should not be denied this opportunity due to objections from others, though they should make an effort not to alienate the others by misrepresenting their cause. I only wish that they would have helped us "others" to understand their intentions from the beginning—as their earlier claims seem too inconsistent to be taken seriously.



Dizzy and the Boys Bop the Night Away at Rosse Hall

By Win Boerckel

What was the last long line you can remember standing in here at Kenyon? Was it ten people in front of you at Peirce at six o'clock some night? Maybe it was thirty people in line in front of you at the Registrar's office this fall? Okay then, let's say that on the average, lines at this small liberal arts college do not get much longer than about thirty to forty people.

Now try and imagine a line as long as a football field at this very same college—yes, I'm still speaking of Kenyon. On this last Sunday night a line started forming outside Rosse Hall an hour and a half before its doors were scheduled to open. By 7:30 p.m. it had grown to nearly nine hundred people, stretching from the Rosse Hall steps down to Middle Path where it turned north for about thirty yards and then headed west, almost reaching the library doors. Besides nuclear catastrophe, what could possibly have dragged two-thirds of the Kenyon student population away from the books during the hours of their infamous, weekly Sunday night "I-procrastinated-all-weekend-on-the-paper-due-tomorrow-morning" anxiety attack?

The answer to that question is Dizzy Gillespie. Dizzy, one of the greatest bop trumpet players of all time, came to play at Kenyon last Sunday, November 8. Starting at 8:00 in Rosse Hall, he performed with a group of four other very talented jazz musicians for nearly two hours straight. On bass was John Lee; on guitar, Ed Cherry; on drums, Ignacio Verolla; and on soprano and tenor saxophone was Sam Rivers, formerly of the Miles Davis band.

Dizzy Gillespie is one of the few remaining pioneers of "bop," a style of jazz that first appeared in the early 1940's, gradually developing out of the tail-end of swing and the big band sound. Especially designed for smaller combo groups, bop is characterized by jagged melodic lines, large intervals between notes, abrupt changes of direction, and an unpredictable, syncopated rhythm. Gillespie's awesome command of his instrument allowed him to become one of the early leading figures of the bop movement. However, unlike other bop artists such as Miles Davis, Gillespie's playing style has remained

much the same since the late 1940's. His strength lies primarily and foremost in his performance of the bop music he helped make famous over forty years ago.

However, though his strength is bop, Dizzy did not take full advantage of his own forte. The first half of the concert seemed to be more of a jazz-rock show than a bop concert. Both the bass player and the drummer (John Lee and Ignacio Verolla respectively) were primarily jazz-rock musicians. Although Verolla displayed his adaptability to other styles later on in the performance, both players of the rhythm section set down an unmistakably jazz-rock foundation beneath the first half of the concert. I think that this was a mistake, for though it allowed the strengths of the drummer, bass, and guitar player to emerge, it seemed to leave Dizzy's solos lacking. Dizzy is essentially one of the world's best bop musicians. Bop is what his worldwide musical reputation has been built upon, not jazz-rock. This is not to say that the jazz-rock was poor music. Though jazz-rock is a crowd-pleaser—as it proved to be Sunday night—it was simply a poor choice of style considering the strictly-bop nature of the spotlight performer. The jazz-rock, not of Dizzy's musical genre, allowed the world-famous musician—the man who people really came to hear—to be "outperformed" in solo sections by the other musicians. The music was exciting and fun, but the audience was

there to hear the best of Dizzy Gillespie, not the best of his combo group. The nature of the first few selections may have reflected a disappointing choice of crowd-pleasing music over a display of the true quality of Dizzy's bop musicianship and improvisation. However, towards the second half of the performance, Dizzy made a delightful turnaround. Starting with "Round Midnight," Gillespie started to move towards the familiar bop sound that he is so well-known for. This slow, haunting Thelonius Monk tune allowed Gillespie to show his incredible command of the trumpet. He filled his solo with slow lip cascades and soft, shadowy tones, pausing only occasionally to punctuate a line with a brief high note. Dizzy seemed more at home with this tune. The solo was classic Dizzy Gillespie slow bop.



Dizzy Gillespie performs at Rosse Hall.

Not only did Dizzy's talent seem to emerge when the bop started, but Sam Rivers, came alive on his tenor sax starting with "Round Midnight." His solo seemed to fit naturally with the slow, deliberate rhythm of the piece. Rivers seemed to be in complete control of the solo as well as his instrument. Like Dizzy, Rivers is a bop musician whose solos feel most "at home" when in bop.

It seemed clear that the guitar player, Ed Cherry, was the one musician who felt at home no matter what style was being played. Cherry excelled in both the jazz-rock as well as the bop. His knowledge of chordal movements was tremendous. His solos almost sounded like a piano solo, for much of the time he played his phrases with whole chords instead of merely the single notes. His background rhythms threw spice into several of the selections, most notably a Mexican riff in "A Night in Tunisia."

One thing that bothered me greatly about Gillespie's performance was his showing off during the solos of other band members. It may be that it was all in good fun, but it seems to me that it was just plain rude to the musician performing the solo at the time. Sure, it was funny. We all laughed at his dancing and unspoken jokes on stage right, but he was already the center of attention. The

amount of fooling around was simply unnecessary or appropriate for a jazz concert. I am not a Puritan kill-joy; I just think there should have had some consideration and the other musicians have their own opportunity at center stage without him stealing out from under them.

However, all criticism of behavior and his last two songs were musical high points of the evening. Dizzy made a show-stopping performance of a tune of his own that he claimed has "withstood the vicissitudes of a contingent world and moved into an oddity of the metaphysical." No matter what that supposed to mean, Dizzy and the band performed "A Night in Tunisia" with perhaps more control and teamwork than any other tune all evening. With this, one of Gillespie's hallmark tunes, the whole band seemed comfortable. Gillespie himself did his finest trumpet work of the entire evening on this selection. He ascended and cascaded, twisted and turned, doubling back on a phrase or two. With the help of Ed Cherry, Dizzy seemed to change the nature of the changes by playing with the phrasing and rhythm. His awesome instrumental command was at its peak in this song.

Several minutes after leaving the stage following "A Night in Tunisia," a wild, cheering, enthusiastic crowd brought Gillespie and the band back to play an encore. A surprise to some was the scatting and singing Dizzy did on this tune. He surprised many in the audience by making good use of a marvelous singing voice. His scatting is as rich and musically acrobatic as his trumpet improvisation. This is an incredible talent that many, including myself, were not aware of.

On the whole, the performance was worth seeing and hearing. Certainly the hundreds of people who attended, the three hundred who were turned away, and the five or so who climbed up and hung on the outside stone to watch through the windows of Rosse Hall felt it was worthwhile. It's not often that a world famous legend comes to Kenyon. Though the performance may have had a few flaws, we not only saw good jazz, but through the last few tunes such as "Round Midnight," "A Night in Tunisia," and the encore, we got to hear the great Dizzy Gillespie playing superbly in his own true style.

Five Step Provides Training for Future Teachers

By John Grant, III

The 5-Step program, sponsored jointly by Kenyon College, Bank Street College of Education, Columbia Teachers College and Tufts University provides students with an excellent opportunity to enter the field of education and make a difference.

Five Step was created in response to the need for more well trained and innovative teachers in our school system. It is a five year double degree program in which a Kenyon student earns his/her BA from Kenyon and a Master of Arts or Science degree from one of the affiliate institutions.

Students can approach the Five Step program in several different ways. After a third year of undergraduate study, a Five Step student may enroll at either Bank Street College (for early childhood or museum education) or at Columbia Teachers College or Tufts (for secondary level teaching) for one year and then return to Kenyon in the fifth year to complete his/her studies. For those students who wish to graduate with their class, Five Step now also offers students the opportunity to study during the summer between their

junior and senior years at one of the affiliate institutions and then finish up their master's degree after graduating from Kenyon.

The demand for highly skilled educators is on the rise. A *New York Times* Study has shown that demand for high school teachers will increase 13 percent by 1995 and the demand for elementary school teachers will rise 37 percent during the same period. This demand has helped to create a generous system of aid for those pursuing the Five Step program; Tufts University offers a half tuition scholarship to those entering the program. In addition, Mellon Foundation grants are

available for all of the programs. A teaching residency program is also being worked out with Tufts which would make the fifth year free.

While salaries are not high, the demand for skilled and qualified educators continues to push wages up. One must also consider the rewards a teacher experiences through helping others as well as our society in general.

For further information about the Five Step programs, financial aid opportunities or externships in the area of teaching, please contact Jane Rutkoff, Five Step Director, Acland House (telephone pbx 5597).

Mystery Bus Tour Takes You Away

By Ellen Samberg

Do you crave excitement? Would you like a little adventure? Do you wish that Kenyon were just a bit (or a lot) more exciting? If you answered yes to any of these questions, then the Mystery Bus Tours are for you. When you sign up, we'll tell you where to catch the bus, what to wear, and, if needs be, what to bring. Then we'll whisk you off campus to an

undisclosed location, where we afford you the opportunity to have a great time. The cost of this adventure is \$20.00, and the event is sponsored by Social Board. Sign up now, because the first Mystery Bus Tour leaves on Nov. 15, and there are only 14 seats available. The fun has been selected already for you. All you have to do is sign up with Vicky Bausinger in the S.A.C. Enjoy!

Middle Path Happenings

- | | |
|----------|-------------------------|
| Nov. 12 | Coffee House at the KC |
| 8 p.m. - | Sponsored by the Peace |
| 11 p.m. | Coalition. Admission: |
| | \$1.00 |
| Nov. 15 | Kenyon Jazz Ensemble |
| 8 p.m. | at Rosse Hall. Directed |
| | by Rick Brunetto. |
| | All welcome |



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LP Reviews: Brian Ferry and the Cars Release Latest

By Dave Richards

You've got to wonder about somebody who sits down to an interview and says "I'm a point f---ing black", whose advertisements say "Take it or leave it" and who is being compared to the Rolling Stone and Musician Magazine by comparing over themselves to compare him to Prince and Springsteen. I mean is Terence D'Arby for real?

The answer is yes, maybe. His debut album *Love to the Hardline* According to... is better than Sgt. Pepper's like he claims, it is one of the smoothest and most promising debut albums of the year. Listening to it he outright seduces the music with expressive vocals one feels like it's a breath of fresh air in these days of studio voices. His range knows no bounds as the most amazing track, the accapella "Unlabeled" he wanders all over the place but is never sloppy. This song in particular is the show stopper on the album, it spends five plus minutes showing you what he's got.

"If We All Get To Heaven" his song writing ability shows through the best, turn-of-phrase with double meanings. His writing seems to be his one weakness now, however this is not so distracting as to his voice and the superbly funky

production by Heaven 17 member Martin Ware. The rest of the album simply cooks, "Dance Little Sister" is a dance floor hit if there ever was one and "If You Let Me Stay" is a love song with a twist that once again shows off his vocal prowess. A deft and no-miss if one is a fan of soul, r&b, or just good music.

Along the same soul and r&b inspired lines is the new ultra cool and smooth Brian Ferry album *Bête Noire*, but then again what would you expect from former Roxy Music front-man? The whole album simply oozes musical sophistication and mellowness. Also, unfortunately the whole album oozes of a bid for stateside pop stardom. A huge hit in Europe, Ferry has never struck it big over here. Still this is not all bad, the album at it's best recalls the glory days of *Avalon*.

The first single, "The Right Stuff" is the most typical track on the album; indeed if there is one thing to complain about this album is that all of the songs sound alike. But if you liked "Avalon" or more recently "Slave To Love" then you'll appreciate this album. The only other stand out cuts on the album are "Limbo" and "Seven Deadly Sins", both of which are heavy in rhythm without being heavy in beat. The only sour note in the album is the dull and very weak "Zamba". Otherwise it's a good effort that's bound to

succeed for Ferry, but doesn't advance him musically.

Also out this week is the new Robbie Robertson album, his first since his days with The Band, it features U2 and Peter Gabriel helping out and over all is a great album. Be sure to check out "The Crazy River", the best song on the album. And don't forget Billy Joel's *Live from the U.S.S.R.*, his live album recorded last summer in the Soviet Union. Not the most definitive collection, and even sometimes not the best performances, it is interesting from a historical point of view and for his versions of "Back In the USSR" and "Times They Are A Changin'."

By Doc Ak

When The Cars cut their debut album *The Cars* in 1978, they seemed to be headed for instant fame and long careers. With the financially successful but musically stiff release of *Heartbeat City*, the Boston-based band lost most of its earlier, pre-techno fans. The band went on a much needed hiatus shortly after the subsequent tour and helped pay the rent by either making solo albums (bassist Benjamin Orr, guitarist Elliot Easton) or by producing other bands (lead-

singer/guitarist Ric Ocasek, keyboardist Greg Hawkes).

Flash to 1987, where the newly rejuvenated Cars reassembled and cut 11 tunes featured on their new album *Door To Door*. Produced by Ocasek, The Cars' newest manages to effectively blend the synthesized-pop sound which strangled their artistic collar on *Heartbeat City* with catchy guitar hooks provided by Ocasek and Easton. Basically, there is less of Greg Hawkes' ubiquitous Fairlight CMI computer and more, real rock sound with guitar and vocal harmonies.

The first single, "You Are The Girl," is passable bubble gum for Top-40 radio. "Leave or Stay" recalls The Cars' sound of before with jumpy keyboards and thick guitar power chords. "Ta Ta Wayo Wayo" is also a fun dance number with a frantic guitar solo provided by Easton.

Despite *Door To Door's* more layered sound, Ric Ocasek's haunting, detached voice still powers the ballad "Fine Line". It's title cut "Door To Door" is The Cars' one, cut loose romp on the album. David Robinson's staccato drums and Ocasek's three chord boosts are more reminiscent of early Pretenders than late Cars, but still work well.

Even The Cars' trademark "chickies" sound will not be missed on an album that true Cars fans will collect.

FILMS

The Living Daylights

Living Daylights. Directed by John Badham. Starring Timothy Dalton, Margaret Bond, and Desmond Llewellyn. 130 minutes. July 1987.

The Living Daylights offers a refreshing change from the redundant plot that is characteristic of many James Bond movies. This movie neither centers around nuclear war nor involves the evil SPECTRE; instead it focuses on a Russian cellist. The cellist was hired by the KGB to assassinate a diplomat who appears to be going to the British. As the cellist, Sean Connery, takes careful aim, the audience is introduced to the new, cold-hearted, ruthless James Bond, Timothy Dalton. Dalton, teamed with d'Abo, discovers an in-

tricate plot that involves the diversion of KGB funds, originally destined for a covert military group, into the "defector's" Swiss bank account. Bond has the assignment of intercepting and dismantling the operation, in which many interesting events take place, some bordering on the absurd. *The Living Daylights* is not an action-packed movie but it allows greater character development which was lacking in other Bond movies. Dalton's acting seems harsh, but this is a welcome change to the comedy present in Moore's films. If you were satisfied with Sean Connery then this movie should be well worth your time. *The Living Daylights* is a fine addition to the James Bond motion picture library. —Brian M. Lexvold

KCDC Stages Two One-Acts

The Kenyon College Drama Club and the Kenyon Musical Stage will be battling it out this weekend. The KCDC will present an evening of two one acts: *The Real Inspector Hound* by Tom Stoppard and *The Private Ear* by Peter Shaffer. They will be performed in the Hill Theater at 8 p.m. Friday and Saturday nights. Without giving too much of the plot away, *Hound* deals with two critics watching a mystery play. In the course of the play within the play, the critics soon find themselves more deeply involved than just observing. Senior Steve Byron directs this comic one act. Also starring in this large cast comedy is senior Andy Berghausen as "Birdboot" one of the critics.

The Private Ear deals with the relationship between a young man, his girlfriend and the young man's roommate. Junior Dave Rath directs this intense one act. Seniors Terri

Wilson and Joe Zarinko star as the romantic pair along with junior Konrad Matthaei as the roommate. Tickets are free to students with ID and are available at the Bolton Theater Box Office Friday and Saturday from 1-5 p.m.

On the other end of campus KMS will present its fall show *Bye Bye Birdie* Thursday, Friday and Saturday at 8 p.m. in Gund Commons Lounge. This comic musical revolves around the anguish of many teenage girls when their teenage idol *Birdie Conrad* is drafted into the army. Junior Scott Ehrlich directs this 50's musical. Freshman Nick Nicholson stars as Birdie in this big and talented cast. Tickets are free to students with ID and are sold at the dining halls during dinner. Don't miss the chance to see great Kenyon theater this weekend.

The Seen: the Newest Publication Prints Personal Ads

By Michael Ueland

Kenyon now has another publication: the *Seen*. The *Seen* is a private paper that aims to provide information to supplement the *College* and the *Newscope*. A weekly paper, it is distributed at the two dining halls on Friday afternoon. One of its founders and editors, who wishes to remain nameless, says the purpose of the *Seen* was to provide something off-beat to read on Friday afternoon. The *Seen* gives a schedule of upcoming events and other information. Besides general information, the *Seen*, according to one of its authors, seeks to "provide an outlet about something people don't think about." But he/she also emphasized that the *Seen* is meant to "poke fun at, but not to offend."

The *Seen* is a non-profit organization that is supported solely by personal advertisements. It is also not affiliated with the *College* in any way and is not under the supervision of the Media Board. However, the *Seen* does have the administration's approval and the same privileges as other private publications.

The anonymous author says that members associated with the production of the *Seen* had wanted to keep their anonymity to keep the *Seen* "mysterious." The origin of the paper was, according to its founder, "pretty spontaneous." The original premise for the

paper, according to him, was "to have fun and not be serious." The person in question also said that if the *Seen* remains popular, its members would be interested in expanding. However, for now the *Seen* will continue to publish in its original format.

London Baroque Ensemble Arrives

By Greta L. Ode

The George Gund Concert series continues this week with an appearance by noteworthy chamber ensemble London Baroque, with baritone Paul Hillier. The group has been described as "the most exciting of the baroque chamber ensembles," and promises to continue the tradition of fine performances in the series. The concert will be presented on Friday, Nov. 13, at 8:00 p.m. in Rosse Hall. The performance is free and open to the public.

Known for its virtuoso accomplishments in music of the seventeenth- and eighteenth-centuries, London Baroque performs on period instruments. The ensemble has recorded a substantial amount of material, having released fifteen albums to date. In ad-

dition, London Baroque recently finished a tour of Japan, has toured extensively through Western Europe, and, since its North American debut two years ago, has toured the United States and Canada on a regular basis.

The ensemble members are harpsichordist Nicholas Parle; baroque violinists Richard Gwilt and Hiro Kurosaki; and cellist Charles Medlam, who is also director of the group. Baritone Paul Hillier has taught in London at the Early Music Centre and at the Royal Dutch Conservatory in The Hague.

The program for the evening includes works by Haydn, Sammartini, Purcell, Bach, and Handel. A reception will be held in Peirce Hall Lounge following the performance. All are highly encouraged to attend.

Coming to Terms with Violence and Nuclear War

As part of a Fall Education Week, Peace Activist Dan Cohen is giving a lecture and a workshop this Sunday, 7:30, in Peirce Lounge.

Sponsored by the Peace Coalition.



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Reigning IM Football Champions Fall to Challengers

By Pete Harper and Bruce Szabo

Another hard fought intramural football season has come to a close. The season saw the two defending champions from both the "A" league and the "B" league, make it into the finals but only one of them was able to defend their title.

The "B" league crowned a group of freshmen from Mather champions over last year's champion Homeboys. The Mather Munsters made it into the finals by defeating an outmanned Phi Kapp team 56-0, while the Homeboys defeated the D-Phi's 14-7 in a very close game.

In the "A" league the Houseboys, not to be confused with the homeboys, beat Bill 27-0 to make it to the finals, while the AD's topped the Rapid Dogs 33-13. This set up a showdown between the two teams that tied for first place in the regular season. The Houseboys had defeated the AD's in two of the three meetings during the regular season.

The final game of the season would not follow the regular season script. The AD's received the opening kick-off and promptly marched down field for the first of many scores. The first touchdown was set up by a long pass from Bruce Szabo to BJ Jennings. On the next play Szabo tossed to his sure-handed wideout Pete Harper.

The AD's kicked to the Houseboys and

great coverage by Shawn Gibbs left the Houseboys deep in their own territory. On the first play Nick Riggs went around end for a large gain. Unfortunately, this was most of the offense the Houseboy's could generate in the first half. On the next play Szabo picked off a Riggs pass but the AD's offense stalled short of the goal line and the Houseboy's took over on downs.

Two plays later the AD's had the ball back again as Jerry McEntee intercepted another pass. This time Szabo was able to direct the AD offense to a score as he hit Carter Sharaf with a pass despite a great pass rush by Tom Lah. After a second consecutive execution of the extra point, the AD's led the Houseboys 14-0.

There was more to happen in the first half, though. As Riggs worked his team down field Szabo once again intercepted a pass. Szabo then passed to Mark Royce on three consecutive plays and on the third reception he was able to get into the endzone thanks to a great block by Seth Harris.

That was all the scoring in the first half and the score was 20-0 with the AD's in front. After the half the Houseboy's received the opening kick-off and after a few plays they were intercepted again. This time a blitz by Mike Hannibal and Chris McElvein forced Nick to throw from his heels and the ball was intercepted by Jim Bush. The AD's then used

some razzle dazzle, and on a flea-flicker pass from Jennings to Szabo the AD's were up 27-0.

The Houseboy's then changed quarterbacks and went to a two minute offense. Doug Bayuk who seemed to get more time from his blockers, Tim Haley and Hoyt Sweeny, than from Riggs was then able to toss a long pass to Tom Lah that moved the Houseboy's inside the AD's twenty yard line. On the next play the Houseboy's released Mark Edwards into the endzone and Bayuk tossed him the ball for the Houseboy's first score.

The AD's then received the ball on their own twenty yard line as Joe Fiedor sent the kick-off out of the endzone. After successive sacks by Brett Frye and Mark Edwards and an incomplete pass the AD's were forced to kick. The Houseboy's then struck quickly as Bayuk tossed a touchdown pass to Jim Bancroft whom the AD's were able to keep quiet by bumping him off the line and forcing the quarterback away from his side of the field.

For the Houseboy's though it was too little too late as the AD's got back on track and scored their fifth touchdown on a pass from Szabo to Bush. The AD's then stopped a disappointed Houseboy's team on four downs due to a large pass rush by Scott Rosenberg, Royce, and McEntee. Szabo linked up with Sharaf for the final score of the day. The final was AD's 40, Houseboy's 13.

In the B league match, the Homeboys, champions of last year's B league, challenged the tough freshman team, the Munsters. Unlike the A league, this game remained undecided into the last minute of the game.

The first half set the pace of good movement, but tight defense near the lines. The solitary touchdowns came on Mike Collier pass to receiver John Long the Homeboys, and a Jason Bertsch quarterback run for the Munsters. The difference after 20 minutes was the extra point, which the Munsters executed while denying Homeboys of the critical seventh point.

Midway through the second half, under the protection of blockers, Katowitz and Rob Ward, Collier worked the ball down field to receivers Joe D'Adamo and finally Nat Rosenthal for six. Homeboys must have pictured the B title with their name next to the dates 1986 and 1987. Their defense was tight. Munsters were falling to injury. Munster and Andy Stearns, steady all year long, were out for the game, and equally capable Shelby Collier also fell to injury early in the second half. This left the hearted Roger Colson, Mike Swanson, Salmon, and Andy Lentz to take on the of Jeff Katowitz and Rob Ward.

see FOOTBALL page twelve

The Lords and Ladies Swimming and Diving teams take to Denison University and Ohio University on Saturday, Nov. 14. Ernst Center Pool. The Women's Meet gets underway at 1 p.m., and the Men's Meet starts at 4 p.m. This will be the only home meet in 1987.

Brown to Lecture on American Art

By Sara Barton

On Monday, November 16 at 8 p.m. in Bio Aud, Faculty Lectureships will sponsor a lecture by Milton Brown, Professor Emeritus at City University of New York (CUNY) and a Phi Beta Kappa visiting scholar known for his work in American Art. Brown will also be hosting a Common Hour lecture on November 17 in Olin Aud.

Monday night, with his lecture entitled, "The Artist as Social Advocate in American Art of the 1930s," Brown will discuss how American art was forced, during the Great Depression of the 1930s, to reexamine some of its basic premises. Influenced by social turbulence as well as government involvement in support of the arts, art became more socially oriented and expressive, whether consciously or not, of specific ideological attitudes from the most revolutionary stance of the Social Realists to the most nostalgic conservatism of the Regionalist. The lecture will be immediately followed by a reception in Olin Art Gallery.

Brown is the author of *Painting of the French Revolution*; *American Painting from the Armory Show of the Depression*; *The Story of the Armory Show*; and *American Art to 1900*; coauthor of *American Art* as well as *Great Paintings*; and coeditor of *Encyclopedia of Painting*. He has been guest curator for the Whitney Museum, the Arts Council of Great Britain, and is a member of the College Art Association of America, the Society of Architectural Historians, and the Victorian Society of America.

Brown is currently serving as Professor Emeritus at CUNY. He served as an executive officer of the Ph.D. Program in Art History at the CUNY Graduate School from 1970 to 1979. In 1982 he was Sack Professor at Hebrew University and in 1983 was appointed a senior fellow at the Williams College Art Museum. He has been a member of the advisory board of the Archives of American Painting since 1967, serving as chairman since 1983. He also was on the council of the Smithsonian Institution from 1976-84.

Glück's Reading Well Received

By Joy Eckstine

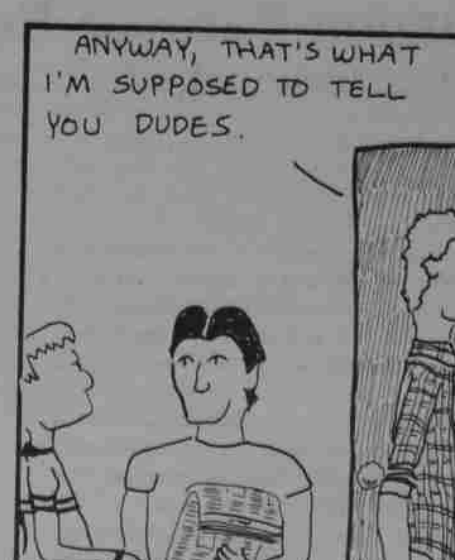
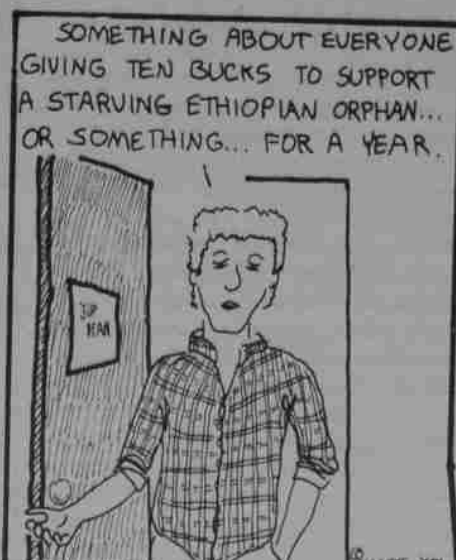
Louise Glück is a renowned poet which Kenyon College was fortunate enough to have as a Gund Writer in Residence for a brief stay. Her activities included a student luncheon, a dinner with faculty and administrators, a poetry-reading, and a Common Hour open conversation. Her reading was composed of poems from her earlier books, and her most recent, *The Triumph of Achilles*, but also some poetry she is currently working on. She delivered her reading in a monotone but intense voice, charging her poems with an eerie energy. Her poems conveyed a deep sense of sadness and isolation, but the finely crafted language is a source of great pleasure.

Glück (pronounced to rhyme with teaches for part of the year at William College which she finds similar to Kenyon in certain aspects. She goes to U.C.L.A. in the fall for a five-week teaching stint. Right now she has a Guggenheim grant, and she is about to work on a new collection of poems. She is a poet of great skill and sensitivity, real attention both to the nuance of emotion and to physical detail which provides a means to understand the universality of art.

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Forest Service, U.S.D.A.

KENYISH



Volleyball Team Takes NCAC Championship Number Two

The Kenyon College Ladies have become the first team in the history of the North Central Athletic Conference to repeat as conference champions. The Ladies successfully defended their title on Saturday in Kenyon's Center by defeating the number one Allegheny College, 7-15, 15-10, 15-13. The Gators entered the tournament with an impressive 40-2 record.

Kenyon opened the tournament with victories over Oberlin College, 15-6, 15-4 and College of Wooster, 15-4, 15-6. With Holly Swank, Kenyon's leader in kills, aces, blocks, out with a back injury, junior Snyder and freshman Judy Hruska came through with the offensive firepower. Against Oberlin, Snyder nailed 8 kills and Hruska tacked on 4, while against Wooster, both tallied 8 kills each. The victory set a Saturday morning, winners' bracket match between the Ladies and the Gators.

It was a classic Kenyon-Allegheny match. The 2 teams, which featured 6 of the 13 All-NCAC selections, battled for an hour and a half before Kenyon rallied to take the win, 15-10, 15-10.

Holly Swank came off the bench to give Kenyon a solid boost. The question of how a back injury would affect her performance was in rest when she served 3 straight aces to the Ladies a 14-10 lead in the final game. Kenyon's offense rallied around Swank's pace, and the Ladies pounded the ball

strongly and consistently. Snyder again set the pace with 12 kills in the 3 games, while Shelley Swank and Hruska had 6, and Holly Swank and Kirsten Holzheimer added 5.

Allegheny bounced back through the consolation bracket to meet Kenyon in the championship final. In the victory, Spencer dished out 34 assists, while Snyder capped an amazing tournament with a 15-kill performance. The Ladies' attack proved to be flexible and Hruska and Holly Swank combined for 20 more kills.

With the victory, Kenyon became the first team to repeat as NCAC volleyball champions and the first team to win the title on their home court. It was also the first time Kenyon ever hosted an NCAC championship event. Kenyon also broke the Gators' 36-match victory streak, handing Allegheny their first loss since September.

Courtside

Kenyon was not offered a bid to the Regionals this year. Their title was not an automatic bid, as it is in many other conferences. The Ladies end the year at 34-12, the second best record in school history. The 35-6 record of last season remains in the number one spot.

The title win was Coach Weitbrecht's 111th in her six-year career. This makes her 99-57 at Kenyon in four years, and could set up an un-



Junior Holly Swank came off the bench to carry the Ladies to victory.

precedented third award for NCAC Coach of the year.

However, a coach is only as good as her players, and Weitbrecht has some of the best. The entire team consists of Holly Swank, Kris Snyder, Kirsten Holzheimer, Judy

Hruska, Chris Seyfried, Heather Spencer, Chelsea Andrus, Andrea Kenerson, Sarah Flotten, Jenny Hirsh, Keira Martin, Christina Hoyt, Jane Gerace, and the lone senior, Shelly Swank. All deserve recognition for their efforts.



Lords Fall to Centre College: Saturday, the Lords played an excellent first half allowing ten points to Centre and scoring three points off the foot of Allen Kothe. In the third quarter, Centre went ahead 17-3. With 3:42 left, Centre scored again, ending the game, 24-3.

Men's Tennis Gets Nat'l Ranking

In the Division III men's preseason tennis which came out last week, the Kenyon tennis team was ranked eighteenth in the nation by the Intercollegiate Tennis Association (ITCA). Additionally, senior Steve Ozcomert was listed as the thirty-seventh best player in the country. Ozcomert received the highest ranking for any Kenyon tennis player since Don McNeill '40, who won the NCAA championship and several international tournaments. It is also the first time since the McNeill era that the Lords received a team ranking.

Other Great Lakes Region teams ranked in the country include Washington and Lee University, first; Kalamazoo College, fourth;

DePauw University, fifteenth; Denison University, sixteenth; and the College of Wooster, twentieth.

The Lords ranking is due in part to the freshmen entering the program. Kenyon's top three freshmen include David Register, Will Lyon, and Jean-Michel Huet. Register was associated with the number one tennis program among preparatory schools at Lawrenceville Academy, where he played number 2 and 3 singles. Lyon was among the top 10 junior players in Chicago, and Huet was in the top 30 junior players in France and participated in the junior Davis Cup program.

see TENNIS page twelve

Men's Rugby Loses Last Contest

By Russell Brightman

In a way, things were looking good for the Kenyon Men's Rugby Club as it headed into last Saturday's game against John Carroll. Never mind the 1-5 record on the year, even if the lone win did come via forfeit. Disregard the fact that Kenyon hadn't scored in almost four full games. And don't be worried about the average margin of defeat, either. It was only about fifteen points per game.

Trivial matters, all of them, when compared with the team's enthusiasm for this final match of the Fall season. For once it seemed like everyone showed up for the last week of practice. That is, everyone but Ben Packard and Matt Hicks, who, of course, only plays against Denison. There was even a real crowd on hand to catch a glimpse of the team that head cheerleader Tad Troilo dubbed "Purple Death". (That's cheerleader as in unofficial cheerleader. The 'real' cheerleaders were otherwise occupied.)

Alas, the big match eventually took place after the women played their 'you take it, no, I don't want it, give it to her' version of the game. Aided by a formidable wind, the Kenyon male ruggers kept the ball in John Carroll territory for most of the first ten minutes, but failed to score. Then, a long run by the guests resulted in a try and four points. Undaunted, Kenyon again forced play deep in JC territory. But Dr. Larry Apke displayed his true spud tendencies (in front of his own kin, to boot) by botching a pitch near the goal-line.

From there, the visitors added another try just as the half ended, and scored twice more in the final period. This disheartening loss was followed by a 'B' side game which also ended in defeat.

Despite the results, there were some bright spots for Kenyon's players. There was the tenacious play of the team's mighty mite fullback, Rich 'Stump' Feil, who dished out some ferocious hits in between taking some

equally frightening ones. Geoff Cole, Lars Gunness, Apke, and hooker Jon Ross led a fine overall performance by the scrum along with Chris 'I'll ruck anything that moves' Mayer, whose hit on one of the visitors put him out of the game.

As is custom for all matches, the teams headed down to College Park for the post-game festivities. Highlights this season included the annual Freshman lift, everybody's favorite muffin man, Jerry 'I think I'll go change for the R.E.M. concert' McEntee, and the crowning of the year's only queen, a fine young lass from the DU who, it was agreed, was quite content with her title. Fortunately, there was only one mishap this year, which came about when an Ohio Northern rugger was found, literally, under the table at an evening bash well after his buddies had departed.

Finally, one good thing to come out of the season was a large turnout, especially the frosh, and if Peter Groustra ever comes up with some jerseys, the future should be quite promising.

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Library Solutions

continued from page three

the Director of the Library following discussion of the problem:

- 1) more trash cans in the atrium
- 2) a student monitor in the atrium during prime hours

3) re-implementing the student worker at the information desk inside the entrance

The members of the Buildings and Grounds committee as well as the administrators of the Library would greatly appreciate any other solutions to the trash problem. Please contact any of us as soon as possible with your suggestions for making the library a cleaner place.

Thank you,
Margaret Tuttle and Dave Paradise
Co-chairmen, Buildings and Grounds Committee

IM Football

continued from page ten

In the final minute of play, this hard-fought game was decided by the fatal bomb. The strong-armed Ted Taggart lofted a 60 yard toss to Bertsch for the tying score, and the added extra point made it 14-13. Although the Homeboys drove to the Munster 20 yard line with 30 seconds left, they could not finish off the hardy freshman defense and repeat as IM champs.

Field Goal Contest

The intramural field goal kicking contest was held during halftime at the Kenyon-Centre football game. This year's winner was a 50-yard kick by Chris Alpaugh. Alpaugh beat reigning champ Tom Elmer who missed at the 45-yard attempt. However, Elmer did take a 55-yarder after the contest had ended.



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Men's Tennis

continued from page eleven

"We have a strong group of freshmen," says Kenyon Coach Scott Thielke. "If everything goes right, we could move up even farther."

Last season the Lords ended the year with an 11-4 record and placed third in the NCAC. It was Kenyon's best record in recent history.

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